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ABORIGINAL GEOGRAPHIC NAMES IN THE STATE OF WASHINGTON.

BY MYRON EELLS.

Almota is a corruption of the Nez Percé word allamotin, signifying "torch-light fishery."

Alpowa is a Nez Percé word, and means "the mouth of Spring creek." The Indian name of the creek is alpaha, which means "spring creek," and was so given because of the numerous springs there.

Asotin is from the Nez Percé word hashotin, which means "eel creek," from the abundance of eels in it.

Cathlamet is written Cathlamah by Lewis and Clarke, and was the name of a tribe of Indians as well as a stream. It evidently comes from the Indian word "calamet," meaning "stone," and is believed to have been given to the river because of the fact that it has a stony bed along its whole course. See *Kalama*.

Camas—see *La Camas*.

Chehalis, the name of a river, county, and city, is pronounced by the Indians Tse-há-lis, and by some early writers was written Chi-ke-lis. It means "sand," and was given to the Indians about the mouth of the river because of the sand there. Hence the early settlers gave the same name to the river and the upper Chehalis Indians, though originally neither was called by this name.

Chewelah is a corruption of the word cha-we-lah, which is the name of a small striped snake. It was applied to that place either because the snake abounded there or because of the serpentine appearance of the stream.

Chimakum was the name of a small but brave tribe of Indians, which is now as a tribe extinct, who lived near a place bearing the same name. Its meaning I cannot learn.

Clallam, the name of a county, bay, and river in the northwestern part of the State; originally the name of a tribe there. It is also written S'Klal-lam; said by Clallam Indians to be a corruption of their name for themselves, Nu-sklaim, meaning the "strong people." A Twana Indian says that it comes from the Twana name for the tribe, Do-sklal-ob, meaning "the big brave nation," which

is essentially the same as given by the Clallams. Judge J. G. Swan is of the opinion that the term is derived from the Makah name for the Clallam, which means "the clam people," from klo-lub, "clam;" aht, "man." Although his opinion is entitled to great respect, I incline strongly to the former origin of the word.

Conconully is a corrupted Indian name, meaning "cloudy," but was applied to the lower branch of Salmon river. The proper Indian name for the valley where Conconully lies is Sklow Ouliman, which means "money hole," on account of the number of beaver caught there in early days, when beaver skins were money to the Indians.

Dewatto is from the Indian name du-a-ta, for the reason that in their mythology certain imaginary pigmies or sprites used to live there, who made folks crazy if once they entered them. The names of these sprites was tub-ta-ba, and the name of their home in the spirit world, which was within the earth, was du-a-ta, and this place was called by the same name because here they came out of the earth.

Docewallops, the name of a river and mountain in Jefferson county, is from the Twana word Dos-wail-opsh. In Twana mythology the mountain of that name was long ago a man, while Mount Solomon, opposite it, was his wife, and an apparently small but noticeable mountain far up in the valley between them was their child. Mount Tacoma was another wife of the same man, who lived at the same place, but the two women quarreled so badly that after a time the big woman, whose name was Tu-wah-hu, which is the native name of that mountain, picked up a basketful of the heads, tails, and parts of fish and left to find a more peaceable home. She traveled up Hood's canal and intended to stop at Skokomish, but the place was too small for her; so she went on, dropping, however, as she crossed the Skokomish river a piece of silver salmon and a piece of hump-backed salmon into the stream, and this is the reason, they say, why these two kinds of salmon ascend only these two of all the streams in the region. She then went on until she reached the Nisqually; but that place was also too small; so she moved on, dropping a piece of silver salmon into the river, and hence, they say, that kind of salmon ascend only that stream in that region. When she reached the place where Mount Tacoma now is she found room and settled down. About that time a mythological being called Do-ki-batl, the changer, came along and on account of their quarrels changed them all into mountains. The name of the man, Dos-wail-

opsh, has been perpetuated in the name of the mountain and river there.

Du-hlaylip, the aboriginal name of the region around Clifton, in Mason county, means "the head of the bay." Another pronunciation or corruption of the same word is Tu-la-lip, the name of a place in Snohomish county.

Duk-a-boos, the name of a river in Jefferson county, is corrupted from the Indian name do-hi-a-boos, and means "a reddish face," because the bluff or mountain near that place has a reddish face or appearance.

Duwamish, or *Dwamish*, comes from the name of a tribe of Indians, and signifies "the people living on the river," the same as Skokomish and Stilaguamish, but in a different language.

Elhwa is said to mean "elk."

Hama-hama is a corruption of the Twana word Du-hub-hub-bai, and the place was so called by the Indians because a certain small rush, called hub-hub, abounded there.

Kalama is believed to be simply a corruption of calamet, "stone." See *Cathlamet*.

Kit-sap is derived from the name of a chief. The Indians, however, in pronouncing the word accent the last syllable very strongly, and pronounce the first syllable as if the *i* were omitted—thus: Kt-sap'. In this case the name is said to mean "brave," as the chief was a brave warrior.

Klasset—see *Makah*.

Kumtux, Whitman county, is a Chinook jargon word, meaning to know or understand. The Nootka word is kommetak, the Clayoquot word kemitak, and the Tokwaht word kumituks.

La Camas is the Chinook jargon name for an esculent root. It comes from the French *la* and the Nootka word *chamass*, which Jewett says means "fruit, sweet, pleasant to taste."

La-push is a Chinook jargon word, meaning "mouth," as the town of that name is at the mouth of the Quilleyute river. It originates in the French *la-boos*.

Lilliwaup, the name of a place, creek, and falls, is from the Twana word *lil-la-wop*, and is said on Twana authority to mean "inlet," because of the small bay there. The "*West Shore*" several years ago gave "falling water" as the meaning; on what authority I do not know, nor have I been able to verify it among the Indians.

Makah, or *Mak-kah*, a tribe in Clallam county, signifies "the people who live on a point of land projecting into the sea," or "the cape people." This tribe lives at Cape Flattery, the farthest point in the northwestern part of the State; also called *Klasset*, which bears the same meaning in another language.

Neah, the name of a Makah chief, Dee-ah. The Clallams on the east pronounce it *Neah*, as theirs is a nasal language.

Okanogan, spelled *Oakinacken* by Alexander Ross, *Okinaken* by G. Franchere, *Oakinagan* by W. Irving, and *Okinakane* by Dr. George Gibbs, the name of a county, signifying "rendezvous." It was given to the head of the *Okanogan* river, where it takes its source in the lake of the same name. It is here that Indians from various parts of the State and British America often met for their annual potlatch, and to lay in their supply of fish and game.

Osooyos is from the Calispel word *sooyos*, and signifies "a narrow place" or "the narrows." When it came to naming the lake, an Irishman who was present suggested that *O* be prefixed in honor of his native country, which was done.

Pataha is a Nez Percé word, meaning "brush creek," from *paton*, "brush," because formerly the brushes were very thick on it.

Quil-ceed is a Twana name, from *quil-ceed-o-bish*, the name of the band of the Twanas who lived on *Quil-ceed* bay. It means "salt-water people," in distinction from the *S-kaw-kaw-bish*, or "fresh-water people," another band of the same tribe.

Seattle was the name of an Indian chief of the *Duwamish* tribe, who was very friendly to the whites.

Se-quim, or *Seguin*, is a corruption of the Clallam name for the place, which is *Such-e-kwai-ing*.

Siwash is the Chinook jargon word for "Indian," and is a corruption of the French word "sauvage."

Skokomish is a corruption of the Twana word *S-kaw-kaw-bish*, pronounced *S-kaw-kaw-mish* by the Clallam Indians, and was the name of a band of the Twana who lived about the mouth of the *Skokomish* river. It means "river people"—from *kaw*, "fresh water"—as the river mentioned is the largest that flows into the canal. The termination *mish* or *bish*, very common on the Sound, means "people," the *Skokomish* word for people being *klo-wal-bish* and that of the Lower *Chehalis* being *a-lah-mish*. See *Duwamish*.

Skookum Chuck is a Chinook jargon term, meaning "strong or swift water," and was applied to the stream which bears its name,

because of its swiftness. The word skookum comes originally from the Chehalis word sku-kum, strong; and chuck comes from the word tl-tsuk, in the old Chinook language, which meant "water." In the Nootka language the word is chauk, and in the Clatsop language it is tl-chukw. The name Skookum has the same origin, and was applied to the bay because the tides rush through it with great swiftness.

Snohomish, the name of a city and county, is also the name of an Indian tribe and a style of union among them.

Snoqualmie is "not of much account, but they were strong Indians," so M. B. Hallam, an intelligent Snohomish Indian informed the present writer. A recent newspaper article gives its meaning to be "plenty of waters."

Sooyoos—see *Osooyos*.

Spokane has some reference to the sun. Ross Cox says that in 1812 he met there the head chief of the Spokane tribe, whose name was Il-lim-spokanee, which he says means "Son of the Sun." Il-limi-hum, however, in that language, means "chief," while skok-salt means "son." Illim is evidently a contraction of illimihum, and I think that the name, as given by Ross Cox, means "chief of the sun people;" not probably the name of the chief, but his title.

Squakson is derived from the Squakson word Du-skwak-sin, the name of a creek at North Bay, meaning "silent" or "alone," because it was the only stream of any importance in that region. When the treaty was made with the Squakson Indians an island was selected as their reservation, which was some distance from the creek, and as the name of the band or tribe was Skwaks-namish, the name has been transferred to that island, but originally it referred to the region near North bay.

Steilacoom is a corruption of the name of the Indian chief Tail-a-koom.

Stillaguamish (more properly *Stil-a-quá-mish*), like Skokomish, means "river people." See *Duwamish*.

Tacoma.—The origin and meaning of this word is as yet unsettled, and considerable discussion has been had in regard to it. A very intelligent Puyallup Indian, whose reservation is near the foot of the mountain, told me that it means "the mountain," being pronounced by his people Ta-kó-ba, but that this was not the name by which the Indians originally called it, as their name was Tu-wak^{ha} or Twa-hwauk. Mr. G. W. Travers, in his "Tacoma and Vicinity,"

gives the meaning as "near to heaven," on what authority I do not know. To me this definition seems very doubtful, as the Indian idea of the land of happy spirits, before the coming of the whites, was not above the world, in the heavens, but below, in the earth. Mr. P. B. Van Trump, of Yelm, says :

The first Indian I heard pronounce the name of the mountain was old Sluiskin, who guided General Stevens and myself to the snow-line, where we made the first ascent to the summit in 1870. Sluiskin's pronunciation, as near as I can represent it by letters, was Tah-ho-mah, and in his rendering of it there was, besides its music, an accent of awe and reverence, for Sluiskin was very imaginative and superstitious about Tahoma, believing that its hoary summit was the abode of a powerful spirit, who was the author of its eruptions and avalanches and who would visit dire vengeance on any mortal who would dare to invade (if that were possible) his dread abode. When Stevens and I were encamped at the foot of the snow-line we would often be awakened by the thunder of falling rocks or the deep thud of some avalanche. At such times Sluiskin would start from his blanket and repeat a dismal dirge-like song as though he would appease the mountain spirit. Mishell Henry, another old Indian guide to the two-named mountain, prides himself in giving its true name and its correct pronunciation. He has several times drilled me in pronouncing it, always smiling gravely and dignifiedly at my ineffectual attempts to give his deep chest notes. Henry was the first to mark out the present route to the snow-line, by which the tourist can now reach the snow-line and even ascend it for two miles without leaving the saddle. He guided our party (the Bayley party) in 1883, and himself ascended to the 8,000-foot level. Beyond that nothing could tempt him, for beyond (in his view) lay danger, folly, rashness ; for even Henry, who is intelligent and much more of a philosopher than the rest of his tribe (Klilkats), associates the sublime summit of Tahoma with awe, danger, and mystery. Your correspondent gives the meaning of "Tačoma" as "the mountain," an interesting interpretation, considering the pre-eminence and grandeur of this noble peak. I have questioned the Indians as to their meaning for the word Tah-ho-mah. The answer of some showed their ignorance of the meaning. Others, with that reticence and suspicion peculiar to the savage mind, were stoically non-committal. One interpretation I have heard given is "nourishing breasts," the idea presumably being that the eternal snows of the twin summits have given origin to the streams and have occasioned the glacial deposits that have enriched the valleys, thus nourishing and sustaining vegetable life there just as through the ages the maternal breasts have nourished and sustained youthful human life.

Hon. H. W. Scott, the editor of the *Oregonian*, who lived on Puget Sound from 1854 to 1857, says that he knew hundreds of the

Indians intimately and learned much of their language, yet he never in those days heard Tacoma or Tahoma spoken either by Indians or white persons, had never met any one who had any knowledge of the name until after Theodore Winthrop's book, "The Canoe and the Saddle," appeared, in 1862, and he is certain that the name was invented by Mr. Winthrop, and, being a euphonious and delightful name, is a credit to his genius. I cannot agree with Mr. Scott as to its origin, but believe it to be of Indian origin, as among the numerous tribes which live in sight of the great mountain and which speak various languages hundreds of words are used which Mr. Scott doubtless never learned or even heard in three years. Mr. M. W. Walker, who has lived much among the Indians on the east side of the Cascade mountains, is confident that the word originated among some of those Indians, probably the Tahamas, was originally Tah-ho-ma, and means "the gods."

Ta-hoo-ya, the name of a creek in Mason county, is from two Twana words, ta, "that," and ho-i, "done," thus meaning "that done;" but why it was applied to the stream I cannot learn. One person surmises that something especially notable was done there long ago.

Ta-toosh is a Chinook jargon word, meaning "milk" or "breast." It is originally from the Chippeway word to-tosh. Possibly, however, it may be derived from To-tooch or Tu-tutsh, the Makah name for the Thunder bird, as the Totoosh island and light-house are in the Makah country.

Taxsas is a Nez Percé word, signifying "moss-covered rock."

Tee-ka-let, the former name of Port Gamble, in Kitsap county, means "the brightness of the noon-day sun," because the sun at noon shines with peculiar splendor on the sand at Port Gamble bay.

Tshinakain is a Spokane word, meaning "plain of the springs." It is applied to a small valley which is a plain and has a number of springs.

Tu-la-lip means "wide bay with a small mouth," and has been transferred from the bay to the post office and Indian reservation. See *Du-hlaylip*.

Tumwater is a Chinook jargon word, meaning "water-fall." It originated from the English word "water," and "tum" by onomatopœia, as the water-falls reminded the people of that sound; so tumtum, the Chinook jargon word for heart, was given to it, because the noise of the beating of the heart reminded them of those sounds.

Twana is the name of the tribe of Indians who live on Hood's canal, which was composed of three bands, the Quilceed, Skokomish, and Duhlaylip. It is a corruption of the original name tu-ad hu, pronounced tu-an-hu by the Clallam Indians. It is said by Dr. George Gibbs to mean "portage," because of the portage between Clifton and North Bay, but I have never been able to verify it among the Indians, though I have inquired many times. Most Twana Indians have been unable to give me any meaning for it, but one says that the original name was Twa-dak^{hu} or "hard-language people," because their language is one of the most difficult to learn in the region. This fact is true.

Walla Walla, written Wolla Wollah by Lewis and Clarke, is a Nez Percé and Cayuse word, the root of which is walatsa, which means "running;" hence "running water." Two meanings of it are given, one being "a small stream running into a large one"—that is, the Walla Walla river emptying into the Columbia; another is "ripple after ripple," "fall after fall." These meanings were given the writer by Mr. P. B. Whitman and Dr. W. C. McKay, who have lived among the Indians most of the time for over forty-five years, and speak the Walla Walla language as fluently as they do the English. The Walla Walla *Union*, however, of November 29, 1890, says:

There has always been dispute as to the origin and meaning of the name Walla Walla, most people clinging to the idea that it is an Indian term meaning many waters. In a recent number of St. Nicholas, Joaquin Miller gives a fresh interpretation of the origin and meaning of Walla Walla, which is at once probable and beautiful. He says: "The lover of pretty names will easily trace this Walla Walla back to its French settlers' 'Voila! Voila!'"

"No man can look down from the environment of mountains on this sweet valley, with its beautiful city in the center, whose many flashing little rivers run together and make it forever green and glorious to see, without instinctively crying out, Voila! Voila! It is another Damascus, only it is broader of girth and far, far more beautiful."

For our own knowledge and gratification we interviewed a proficient French scholar as to the pronunciation and meaning of "Voila! Voila!" He uttered a sound that was as near like the common pronunciation of Walla Walla as it seemed possible to come without uttering those words, and explained that the French word means "there," and is used as the words "see there," "look there" are used in English, as the means of attracting attention of other persons to something beautiful, attractive, or noticeable, seen for the first time.

I, however, sincerely doubt the French derivation of the name, as Lewis and Clarke, who came in 1805, before the French did, and who were the first whites to cross the continent and enter the Walla Walla country, called the tribe the Wolla Wollahs.

Wallula means the same as Walla Walla, but is in the Walla Walla language.

Wish-kah is a corruption of the Chehalis name hwish-kahl, which means "stinking water."

Yellow Hawk, the name of a creek in Walla Walla county, comes from a Cayuse Indian chief whose name was Petumromusmus, signifying "yellow hawk or eagle."

The following come from the names of Indian tribes who dwelt in the region, but their meaning I have not been able to learn: Puyallup or Puyallupnamish, as the Indians called the people living there; Nisqually, from Squally-o-bish, Wahkiakum, Skagit, Klikitat, Yakama, Lummi, Samish, Quilleyute, Quinault, from Quinaielt or Qui-dai-elt, and Pa-louse.

MEANING OF THE WORD "ARIKARA."—In THE AMERICAN ANTHROPOLOGIST for April, 1891, I have read with interest some notes by Mr. George Bird Grinnell on the meaning of the name Arikara. Thinking he and others may wish to investigate the subject further, I offer a few items from my personal recollections.

When I first went among the Arikaras or Rees, twenty-six years ago, they called themselves only by the name Panáni, and seemed to know no other tribal designation. Their Dakota and Assiniboin neighbors also called them by this name, often pronouncing it Padani. A variant of this, Panana, is, I believe, the oldest designation on record for Indians of the Pawnee stock. Mr. Bandelier has found it in mission records of the seventeenth century at El Paso.

If any of them knew then that the names Arikara, Ricara, or Arickaree were applied to them, I never found it out, and I recollect well my surprise at first discovering that they did not seem to know these names, with which I was already familiar. Ricara I had read in Lewis and Clarke's book, and the other names I had seen in maps and other records.

The only people I ever heard use the word Arikara were the Mandans. They often pronounced it Adikada and Adikadadi. I then took it for granted that it was a Mandan word, and am still

inclined to that belief, even though it may have fallen into disuse among the modern Mandans.

At the time of my first sojourn among the Rees the few whites then living on the upper Missouri almost universally spoke of the tribe as Rees. The name Arickaree was occasionally, but very rarely, heard.

Mr. F. F. Gerard, an Indian trader, who in "the sixties" was the only educated man that spoke the Ree language fluently—he had lived from boyhood with the tribe—has often told me that he believed the words Pawnee and Panani to be related to the Ree word *sanish*, which means simply "man," and, if I recollect rightly, he did not evolve this idea from his own brain, but derived it from the Indians.

W. MATTHEWS.

MARRIAGE CUSTOM IN EASTERN KENTUCKY.—Mr. E. C. Barnard, of the United States Geological Survey, describes an odd marriage custom in the eastern part of Kentucky. The bride and friends assemble at a house situated on the main street of the settlement, where preparations are made for the festive occasion. The bridegroom, of course, takes great pains in his dress, and the appearance of his horse is especially attended to. At the appointed time he rides slowly and unattended down the street past the house where the bride is now standing at the door, with a tin horn in her hand. When he has gone a short distance beyond the house, if her love still holds true she blows the horn, when he comes back, and, no doubt, at a fast pace. If the horn is not blown, then he rides on and never returns.

GILBERT THOMPSON.

IN IROQUOIS mythology, the small bird commonly called the Phebe bird (*Sayornis fusca*) traces its lineage back to a primal couple, said to have been made from a pair of human beings who were changed into this kind of bird by the Maker of the earth, and who were told to inhabit old houses, caves, old buildings, and similar places.

J. N. B. HEWITT.

CURIOUS BELIEF IN REGARD TO AN EARTHQUAKE.—According to Dr. Wilhelm Junker, in a recent number of *Petermann's Mittheilungen*, the natives at Lado, Emin Pacha's well-known station in Central Africa, thought that the neighboring mountain, Regaf, was to blame for an earthquake that occurred, and sought to appease it by propitiatory sacrifices.